

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works."—REV. 20: 12.

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Price One Penny.

DISCOURSE BY ELDER JAMES E. TALMAGE.

THE following discourse was delivered by Elder James E. Talmage in the Tabernacle, Salt Lake City, Sunday, November 19, 1899.

It must be encouraging, as it is both interesting and instructive, to listen to the portrayal of progress and growth among the Latter-day Saints such as has been given us to-day. It must be encouraging also to contemplate the destiny of the people and the purpose which God has declared respecting them. Not only on this occasion, but on several Sabbaths in the recent past, we have listened to reports by Apostles and other leading officers of the Church, and by Elders who have come home from foreign missions, relative to the state of this work in various parts of the world; and I take it that the Latter-day Saints have found much cause for gratitude and thanks in that to which they have listened.

It is an undeniable fact that this Church has advanced at a rate which is really phenomenal, and that it is still growing in a way that bespeaks its vitality and declares the power which overrules things for its good, and which has set the seal of victory upon the destiny decreed concerning it.

It has been fashionable in the past to decry "Mormonism," as the faith of the Church of Jesus Christ of Latter-day Saints has come to be known. The Church has had a bad name; and things that have a bad name in this world are seldom spoken of in any other terms than those of reproach and denunciation. It is quite the fashion amongst mankind to-day to go largely by names, and scarcely ever to look attentively beyond. We are living according to a system of abbreviations and initials, and names mean practically everything to us. Our bits of knowledge appear to me to be tied up in bundles and packages, and to be labelled rightly or

wrongly, and we seldom ever untie the string or tear apart the wrapping to see what is within. The package labelled "Mormonism" has always been in ill repute with many.

There are, however, many whose eyes have been opened and whose ears have been unstopped, through the efforts and labors of the missionaries of this people, and who have found to their surprise that "Mormonism" is not at all what they had taken it to be. Indeed, in our popular legislature we pass most of the bills by title, and scarcely ever consider them in their details. In our individual judicial actions, passing our personal judgment as to the right or the wrong of matters that may come before us, we rarely take time to properly examine the evidence, but usually content ourselves with rendering some sort of a decision upon the recommendation of self-constituted and prejudiced referees.

The "Mormon" people—the people who are properly known as members of the Church of Jesus Christ of Latter-day Saints—have only asked to be known, to be observed, to be tested, and to be judged righteously in accordance with the results of that examination. But it is not only with respect to our own Church, not only in matters of churches in general, but in all things we go by names, and oftentimes grasp at the shadow represented by the name, and utterly ignore the substance of the thing itself.

Years ago, I remember, I read a carefully prepared work professing to set forth the so-called theory of Darwin. It appeared under the glaring title of "Darwinism." I read the book with interest. I read another book, also a commentary upon the great naturalist; and a third; and by that time I was thoroughly convinced that if I wanted to know anything about Darwin and his work, I would have to read him for myself. Many a truth is now condemned by being referred to some system which has a bad name. The naturalist whom I have named has brought out many truths, but when one of them is mentioned, someone kills the effect by saying, "That is Darwinism." The truth taught by this Church is declared, and its good effect is utterly ruined or spoiled by some spiteful remark, "That is Mormonism."

But a few months ago I stood in one of the large cities of Great Britain. Passing down the street one evening I came to a crowd gathered upon the corner of the street, and I soon found that one of our own meetings was there in progress. I had not heard of the meeting having been previously announced. I took a place on the outskirts of the crowd, and listened with some degree of interest to the remarks of the Elders who addressed the people. They were speaking in a simple, and, I believe a convincing manner, judging by the effect which was produced upon the congregation; the theme was the restoration of the Gospel, the prophecies of old relating to the last days, and the signs that were to precede the great and terrible day of the Lord. I listened to comments made by members of that street congregation, and many of them were sincere and earnest, betokening careful thought, and they were generally favorable. The doctrine as it was preached seemed to appeal to many. Then I became aware of the presence of one who was making himself busy circulating in and around

and through the crowd, and whispering in the ears of those who seemed to be affected, "Don't you know what that is? That is Mormonism," and straightway those who had been listening spurned what they had heard. Some of them left in disgust, and others remained to take part in the attempt to incite a disturbance there. When the truth was presented without a name, they had to honor it; but when they found that it belonged to the system which with them was in ill repute, they rejected it and trampled it under their feet. Perhaps this condition will continue until we have learned to recognize truth for itself, until we have learned to love it for its own sake, and not for the sake of the name that someone has pasted upon it.

I rejoice in the truths that are promulgated by those who preach the doctrine of this Church, for such stand upon their own merits. They require no propping. They are honored for their own sake. Yet we have been told to-day that those who have accepted the truth are but a handful compared with those who have rejected it. If "Mormonism" is becoming more popular, may we hope that some day it will become the universal religion? I think not. I do not know that I want to hope that, in the sense in which that term "universal religion" is generally used. I do not look for the day in the near future when the greatest truths of God will be universally popular. The people of God have always been contrasted with the world. The world and they seemingly have been opposed. Call to mind the counsel and the encouragement given by the Savior just before he bade farewell to His Apostles in days gone by. These are His words: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Christianity was unpopular in the time of Christ, and in the days of His Apostles. Christianity has been unpopular ever since. Perhaps that remark may be questioned by those who call to mind the fact that a very considerable proportion of the human family profess to be followers of Christ. But Christianity of the true kind—the Christianity that Christ taught, the Christianity that His Apostles practiced, the Christianity that was offered as a saving grace to the world—that has ever been unpopular. The so-called Christianity of the last fifteen centuries may have been growing in worldly favor, but, judged by that standard, Christ Himself was a very poor Christian. I shall not be disappointed, therefore, if for many years to come we find that the people of God are peculiar, that they are separated from the world, and that the command still is in force, "Come out of her, my people." The wickedness of the world is appalling, and one must substitute for that worldly spirit a better one if he would truly serve his God.

We have reason to be thankful that popularity is not always to be relied upon as a criterion of propriety. Not only was Christ maligned, not only were His Apostles denounced, but the standard-bearers in the march of truth have ever been unpopular. The spirit of martyrdom has been in them, and the spirit of murder has raged against them. The work of God

is spreading, and will continue to spread; but I believe that for a long time to come the Church will be less extended than the kingdom, and therefore there will be a distinction between those who are in truth the people of God, and the world. But this work will demand greater and greater recognition, and will receive it. It has already challenged the attention of the thinking world. I call to mind incidents in connection with opposition that has changed in its nature and phases of persecution that have been altered. It is no longer considered utterly bad to investigate this much maligned people here, nor to seek to ascertain the truth or the fallacy of the doctrines taught by this Church. It has been my pleasure and privilege in the recent past, in response to invitations unsought and unexpected, to deliver addresses upon the teachings of this Church in some of the large and influential universities of this country, and in other influential circles abroad. I have been surprised to find that so great a change had been wrought, and that schoolmen and collegemen now deem it proper to investigate, to some extent at least, the claims made by this much-misrepresented Church.

Let me give you a specific example. The Book of Mormon, which is regarded by the people on the outside, who have not investigated for themselves, as the sum total of the scriptures recognized by this Church—the "Mormon Bible," as it is derisively and improperly called—is now claiming and receiving attention at the hands of literary men and scholars. But a few months ago, in the city of Edinburgh, I listened with much interest to a discussion among certain professors of the great university there, concerning the Book of Mormon. Some of those who had looked into it had found for themselves the inconsistency of many of the false statements that had been made as to its coming forth—notably the Spaulding story, which had disproved itself unto them.

Perhaps I may be permitted to give another instance. I had the honor of addressing a large audience in connection with the university of Cornell some time ago, by request and invitation; I had been asked to speak upon the story of Mormonism, and of necessity the Book of Mormon received some attention in the course of my remarks. The meeting was presided over by Professor Moses Coit Tyler, one of the leading authorities in contemporary American history. At the close of the address he arose to speak. He called the attention of the distinguished audience to the fact that they were then living within a few miles of the place at which the plates from which the Book of Mormon has been translated are said to have been found; and, speaking with care and deliberation he expressed himself to this effect: "We have notably failed in our efforts to properly solve the problems of American history, and the chief reason is that we have persistently refused to take note of certain essential factors, among which is this 'Mormon' question, which must receive attention at the hands of the historians of this age, if the correct answer to the problem of current history shall ever be found." Concerning the Book of Mormon, said he later, "If the report had come that off in the interior of Africa plates inscribed in ancient characters had been found, and that by any means, miraculous or natural, a translation had been effected, and the translation

were as consistent and as seemingly authentic as the Book of Mormon is said to be, we would before this have sent off an expedition at great expense to investigate and ascertain the evidence supporting the truth of such statements. But here are we within a few miles of Palmyra, and of the hill Cumorah, where the plates are said to have been discovered, and we never go near the place, nor do we make earnest inquiry as to the truth of the claim." Such a remark coming from such a source was to me instructive and significant. To-day the educated man—the one who lays any claim to such distinction—deems it as necessary to be acquainted with at least the principal facts concerning the history of the Book of Mormon and the history of this Church as to know something about the Koran and the Mohammedan religion.

The vitality of our organization has impressed those who have regarded it from afar. They have seen that if it were the inconsistent, wrongly-termed system which it has been represented to be, it certainly could not have held together as it has done. But instead of merely holding together, instead of barely existing, the Church of Jesus Christ of Latter-day Saints has been advancing and growing, and increasing in numbers, in strength and in influence from the day of its organization. I believe it correct to say that there never has been a lull, never a check or a halt in the progress of this people. While, if the prophecies uttered in olden times and those that have been put forth in modern times, are to be strictly relied upon, we may expect to see the world and the Church of the living God distinct and separate for some time to come, yet it is not the purpose or intention, that this Church—the Church of God—shall endeavor to coerce or seek to deny to the world or any organization thereof the liberties which it desires for itself. Tolerance and a proper respect and regard for the opinions of others have ever been characteristic of the work of Christ, and will continue ever to be so.

But tolerance is not acceptance. I may think that some friend of mine is wholly wrong in his belief and practices, and yet it would be wholly wrong for me to bring any pressure to bear upon him—improper pressure at least—to deprive him of his liberty to do as he likes. The Church of Christ will seek to win from the world by good example and by wholesome precept, and not by compulsion or deprivation of liberty. The admonition given of old applies to the people to-day, "Let your light shine"—not in a flaunting manner, not in the spirit of the Pharisee, thanking God that you are better than others, but in the spirit of love, doing your duty and leaving all the rest in the hands of God.

Brethren and sisters, we are not aboard a sinking ship. We have been invited again and again, and the world has been called upon repeatedly, to attend the funeral of this Church and to witness the burial of "Mormonism;" but when the Church of Jesus Christ of Latter-day Saints is known for the truth which it represents, and not only by the name, which in many instances is associated with all that is bad, you will find that those who come to witness the funeral ceremonies will remain to live with the people and to take part in the good work which they are representing. And as this Church grows, every organization and institution in the world

representing truth will grow. The vitality and power of organizations and institutions are to be measured by the truth which they have, as the stability of man is to be gauged by the depth of his love for truth.

As people are surprised when they come to examine the book to which I refer—the Book of Mormon—and find that it is not at all what it was represented to be, so when they come to look into the various tenets and teachings of the Church they realize that they are different from the representations made of them and that they are admirable because they are founded on truth. Let us rejoice that we are identified with a Church the future of which is assured. Would anyone dare put forth the claim that has been put forth for this work if there were anything less than the divine promise, without condition behind it, that this Church, set up in the present century, is nevermore to be thrown down; that this priesthood that has been restored to earth would never again be taken away? There are no conditions attached. There is a condition on your being with it forever, and on my continuing to hold a standing in it; but the declaration has gone forth from the lips of God that it should nevermore be thrown down, nor shall it ever be taken away and be given to another people. There is a challenge, if you please, from the Almighty Himself. In spite of it or perhaps because of it, the powers of evil have been trying to belie His words, to overthrow the Church, and to drive the priesthood again from the earth. But it is here to stay; the Church is here, and here it will remain until He after whose name it is named comes Himself to take charge of it.

Again I say, let us be willing to look truth in the face. Do not be afraid of it. Do not let us be misled by names. The poet made a pregnant inquiry in his seemingly empty question, What's in a name? Oft-times everything. It condemns, or it commends. But better a thousand times to be good with a bad name, than to be bad with the best of names. But when a name is given of God it is both a name and a title, and it means all it says. The name of this organization has been given of the Lord—the Church of Jesus Christ of Latter-day Saints; or, as it is rendered by a literal translation into some other modern languages, Christ's Church of the holy ones of the last days for such are Saints, if they are Saints indeed. Brethren and sisters, let us deserve our name and our title, for it is high and great. Let us live that others may be willing to follow in our footsteps, because of the safety that they feel thereby; and that they may be willing to investigate what you believe and what you do because they can see that believing such and doing such has made you better. May the peace of God be with us, and may we maintain our integrity forever, living as the Church is sure to live; in the name of Jesus! Amen.

UNIQUE PENANCE INFLICTED UPON HIMSELF BY A HINDOO FAKIR.

THE unique penances inflicted upon themselves by Hindoo fakirs have been the subject of much comment by critics on Indian customs. All sorts of odd punishments devised to mortify the flesh have been described,

but the oddest is that devised by Almud Alli, an old Brahmin priest, residing near Okra. This old fellow, he is over 73 years old, carries 800 pounds of heavy chains about him. They are suspended from his neck and waist, his wrist and ankles, and consist of every variety of chains from the small bracelet to the the heavy ball and chain. What is his idea of this unique affectation is unknown. Not a word will he say on the subject, except that it is ordained that he should wear them. Four years ago he simply followed the other usages of the Brahmin priests, but suddenly he conceived it his duty to wear the heavy weight about him and since that time he has done so. He is a teacher of the Hindoos for miles around. All of them go to him for spiritual advice, and bring to him in payment for his comfort and prayers anything he demands of them. This is invariably the heaviest chain they can find. It is in this way that he has collected his variety. At first he wore but one chain, but gradually he has been increasing his load until he now has the enormous weight upon him. It prevents him from moving about without the most laborious effort. He drags the weight behind, but rarely goes without the hut in which he lives. He can stand erect easily in spite of the weight suspended from his shoulders and waist. This is not greater than a hundred and fifty pounds. Each wrist bears a half hundred pounds. The remainder is all fastened to the ankles and only affects him when he walks. Every hour of the day the chains remain upon him. They are all taken off at night. He sleeps on a hard board couch in which a groove is cut at the waist and neck. Into these the chains fit. The weight of them is then borne by the stomach and throat. The others, of course, rest on the boards and do not affect him. The punishment would be devilish if it were not self-inflicted. As it is it is the most revolting outgrowth of religious fanaticism that is known of in India or anywhere else.

DON'T HEAR EVERYTHING.

THE art of not hearing should be learned by all. There are so many things which it is painful to hear, very many of which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion, and calls all manner of names, at the first words we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ear as a sailor would furl his sail, and, making all tight, scud before the gale. If a hot restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept; and instantly close the door. If all the petty things said of one by heedless or ill-natured idlers were brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks. If we would be happy when among good men we should open our ears; when among bad men, shut our ears. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs.—*Presbyterian*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 11, 1900.

CHARITY.

THE word "charity" has come to have a very limited meaning in our day from the sense attached to it in Paul's first Epistle to the Corinthians, chapter 13. In the Revised Version the word "love" is substituted for "charity," so we can take our choice as to terms. Paul certainly attached a broader meaning to the term used than we in these days do to either of them, even the two taken together would hardly cover the ground.

Although many hold faith as the all in all of God's requirements of men, Paul says, "though I have *all* faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." That he placed this quality above, and made it of more importance than faith is evident by the 13th verse: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." What! charity greater than faith? So says the Apostle, and who can gainsay his words?

This is one of the graces that should adorn the lives of the Saints, and its outward manifestations are described in the chapter previously referred to commencing at the 4th verse, as follows: "Charity suffereth long, and is kind; charity envyeth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things." This is the charity that is greater than faith. There is no doubt that faith is necessary to lead to this condition, but it is only a means to a greater end, and not the all in all as is claimed for it by many of our Christian friends.

When Jesus was asked which was the greatest of all the commandments, He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment, And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12: 30, 31.

There is no doubt that Paul had this same idea in his mind when discoursing on charity, for he showed his love for his fellowmen by his willingness to sacrifice all his personal desires for the good of others.

The acme of charity is exemplified in the dying prayer of Jesus for His enemies, "Father forgive them for they know not what they do."

Jesus is the pattern by which every true Christian should shape his life, and all who will follow His precepts and example will grow more nearly like Him day by day until they will finally reach that state contemplated when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This requirement may seem beyond the power of mortality, but it is not supposable that the Savior would require impossibilities of His disciples, and those who will persistently set their faces in that direction and seek in faith the light of the Holy Spirit, making it their guiding star, and then travel onward under its benign influence will eventually reach the goal; but to those who claim that Jesus did it all, and that they have nothing to do but believe, disappointment will surely come; for these injunctions of the Savior are not idle words to be treated lightly, but are words of eternal import to every descendant of Adam. Before man can become a fit subject to associate with heavenly beings he must overcome all his evil tendencies, for Christ said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." He must be in possession of that charity described by Paul; he must learn to resist not evil, to love his enemies, to bless them that curse him, to do good to them that hate him and to pray for them that despitefully use him and persecute him. Under no other conditions will he be fit for those heavenly associations anticipated by all Christians.

It is in this life that this preparation should be made. It is here that this charity should operate for the betterment of human life, for the advancement of human happiness, and for the preparation for a still better condition in the great hereafter. God designs that heaven should take root on earth that it may blossom and bear fruit in eternity.

A. W.

WE have received several accounts of social gatherings of the Saints and their friends in various parts of the Mission, and, while such sociables are very commendable and will accomplish much good in drawing the hearts of the participants closer together, our limited space precludes the publication in full of the reports of such parties. Although they are of interest in the special localities, they are hardly of sufficient public interest to warrant space in the STAR, still personally we are pleased to receive them and they are read with interest.

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

RELEASES AND APPOINTMENTS.—Elder Chas. E. Rose of the Leeds Conference and Elder Amos N. Merrill, President of the Liverpool Conference, have been honorably released to return home on January 18, 1900, per s.s. *Anchoria* from Glasgow.

Elder Wm. N. Hill has been appointed President of the Liverpool Conference to succeed Elder Merrill.

Elder Joshua R. Hodson has been transferred from the Liverpool to the Leeds Conference.

Elder Joseph W. Smith has been transferred from the Irish Conference to labor in the Liverpool Office.

BRISTOL CONFERENCE NOTICE.—The Bristol Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints will be held in Lansdown Hall, Lansdown, Stroud, January 21, 1900. Meetings will commence at 10:30 a.m., and 2:30 and 6:30 p.m.

PUBLICATIONS OF THE MILLENNIAL STAR OFFICE.

THERE have been published at the MILLENNIAL STAR Office at Liverpool, during the year 1899, the following:

Books	...	...	...	5,000
Booklets	...	...	...	117,200
Tracts	...	...	...	1,325,900
Forms for Mission use	...	...	...	2,440
Total	...	...	...	1,450,540

LIVERPOOL CONFERENCE.

THE Liverpool Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Public Hall, Chorley, on Sunday, January 7, 1900. President Amos N. Merrill, presiding.

Services commenced at 10:30 a.m., 2:30 and 6 p.m.

There were in attendance of the Presidency of the European Mission, Platte D. Lyman, J. L. McMurrin and H. W. Naisbitt; Elders A. Wootton, J. C. McFarlane and H. B. Smith, of the MILLENNIAL STAR Office; Elders Jos. E. Helm, C. Christensen, J. G. Park and Sister Eva R. Park, of the Manchester Conference; Elder N. G. Clark of the Birmingham Conference; Elder Thomas Sumner, of the Leeds Conference; the President and Traveling Elders of the Liverpool Conference.

At the morning session sacrament was administered by Elders W. E. Partington and W. N. Hill.

The general authorities of the Church and the Presidency of the European Mission were presented and unanimously sustained. Elder A. N. Merrill was sustained as President of, and the following named Elders as missionaries in the Liverpool Conference, to labor in the districts assigned them: J. R. Hodson, J. E. Hatch, Samuel Holt and L. I. Jenkins, Accorington district; J. E. Taylor and J. H. Bodily, Lancaster; Philip Quayle and S. E. Henrie, Rawtenstall; M. T. Beck and J. N. Ford, Great Harwood; W. N. Hill and Frank Rigby, Chorley; C. R. Pearce and John Carter,

Standish; W. E. Partington, Liverpool. Elder J. R. Hodson was sustained as Clerk of the Conference.

The following statistical report for the last six months was read: Missionaries from Zion—High Priests, 2; Seventies, 14. Local Priesthood—Elders, 6; Priests, 6; Teachers, 6; Deacons, 4; members, 141; officers and members, 161; total number of souls, exclusive of missionaries from Zion, 190. Tracts distributed—from door to door, 56,873; at out-door meetings and otherwise, 8,306; printed invitations to regular meetings, 8,000; books sold, 71; loaned, 349; given away, 59. Strangers' houses visited—with first tract only, 15,766; by first invitation, 457; by re-invitation, 876. Gospel conversations, 3,090; Meetings held—hall, 319; cottage, 125; out-door, 186; Sunday school sessions, 100; M. I. A. sessions, 35; Bible classes, 71; Priesthood meetings, 7. Baptisms—new members, 15; children of members, 5; confirmations, 20. Children blessed—of members, 2; of non-members, 1. Emigrated over eight years of age, 1. Subscribers for STAR, 9. Number of organized branches, 6.

The remainder of the time was spent in listening to testimonies given by the brethren and sisters. Many strong testimonies were borne.

The speakers at the afternoon service were: Elder H. B. Smith, President Platte D. Lyman, Sister Eva R. Park and President H. W. Naisbitt. Those of the evening were, Elder J. C. McFarlane, Elder A. Wootton and President J. L. McMurrin.

Sisters Mary J. and Elizabeth Griffiths rendered a very beautiful duet. Many strangers, investigators and visiting Saints were in attendance. A good spirit was manifest throughout the Conference.

A Priesthood meeting was held at 192 Higher Antley Street, Accrington, Monday, January 8, at 11 a.m., where much valuable instruction was given by the Presidency.

On Monday, at 7:30 p.m., at Great Harwood, a District Meeting was held, which was well attended by strangers. Presidents H. W. Naisbitt and Platte D. Lyman, were the speakers, and bore powerful testimonies to the truthfulness of the Gospel, and of the restoration of the same.

J. R. HODSON, Clerk of Conference.

A GREAT QUESTION.

THERE are certain great cardinal principles of human existence and perpetuation which are indulged in more from instinct as it were, than from judgment, reason and intelligence; men eat, drink, sleep, almost automatically, for personal craving is beyond or above observation as a rule, and is not a product of that or of imitation, it is a demand of the individual, and if he were alone on the earth the gnawings of necessity would insist on gratification.

The union of the sexes is in the same category, more or less; the instinct of reproduction is original and normal, and under extreme low conditions may exist without order or law; its simplest form might begin and end in desire and gratification, but social, moral and religious growth, ordains, restrains and culminates in selection, in marriage, in personal right and

privilege, in continence and continuance, in love and mating, in family and responsibility.

As society becomes more complex, legislation insists on security, religious theory and organization suggest purity, moral life demands control, and physical life sees in excess or promiscuity those "sins of the fathers which are visited upon the children unto the third and fourth generation."

Man originally understood marriage, its nature, purpose and perpetuity; it was ordained of God, it was a divine order, and in the morning of creation—in the beginning, seeing that Adam and his wife were immortal beings, it is easy to conjecture that they had been husband and wife in the eternities of God, and yet surely in that paradisiacal condition, prior to the day of transgression, they knew that through contact with the gross and material things of earth, they had to partake of the same and descend from the first condition to one in harmony with the surroundings and necessities of probation, and the processes not of life alone, but of the resurrection and final exaltation to "thrones, dominions, principalities and powers" in the universe of God.

This great secret of parentage and progress was doubtless seen clearly and was well understood by our first parents, and however that might have become beclouded or lost as sin increased and disobedience assumed a chronic condition in Adam's posterity, yet it was not lost sight of in the divine mind, for to "the father of the faithful" it was immediately promised of God, that his blessing as to posterity should continue until his seed was as the stars in heaven, or the sands of the seashore for multitude, which promise was renewed to his son and grandson, and later, with additions unrecorded of their famed progenitor, and as is said in Ruth 4: 11, in regard to the union of Rachel and Leah with Jacob, "these two did build the house of Israel."

Thus was marriage established, sanctified and glorified of God, His servants and Prophets; and so on down the stream of time until God sent His firstborn—"born of a woman"—to be the Savior by restoring and re-establishing that divine system called the Gospel or order of God, which again defined transgression, pointing out the sanctity of marriage, declaring against all irregular, illicit and sensual relation of the sexes; declaring that marriage was "ordained of God" that it was "honorable in all," but that for the violation of this sacred relationship and holy order, He would judge and award the penalty, carnal sins being as in the beginning every where denounced, and the penalty of exclusion from the celestial city being as absolute as law, commandment and eternal decree could make it.

In this dispensation, the necessity, order and sanctity of marriage has again been insisted upon and declared; the age needed it, irregularity is its crying, its besetting sin, and heaven hath uttered its protest by its own voice, by the ministration of angels, by the restoration of the Gospel, and by the renewal of the Priesthood; and in the preaching of the first and the exercising of authority by the latter, the Lord is holding a "controversy with the nations," and the indications of change are every where apparent, in order that society may be reconstructed, and "that the Kingdom of God may come."

Observation and travel among the Conferences points out with extraordinary force the fact that women are more susceptible to right and truth than men; their better nature goes out toward the decided advocate of virtue and fidelity, their thought and confidence centres both by instinct and training upon the just and true, and they are far more susceptible to right and truth than man, immersed in toil and trade, to the whisperings of the eternal spirit; they have "received the word gladly" until their numbers in the Church far exceeds the number of male adherents, as is the case generally in the Christian world; but the Elders are pledged to personal purity, their mission is to preach the Gospel, it is not to form alliances, to enter into marriage, or to indulge in any undue intimacy with their sister associates in "the household of faith;" they love, honor and respect them in their place, they partake of their hospitality, they encourage them to faithfulness in the Gospel, but they are not oblivious to the fact that the sexes desire association, that young women love company, that they look forward to marriage as to the consummation of all life's affections and desires, although too many young men love pleasure, and many are unworthy the love of a pure woman, while thousands are unfit to perpetuate their race, and so many a pure and loving girl shrinks from contact with an opposite element even when marriage is highly desirable as the years pass by.

In the days of gathering, hope was always bright; now, fidelity to God and truth, to the Gospel and Church, seems to demand more of a sacrifice than human nature and the prospects of the future can afford to postpone or withstand; both observation and experience provoke sympathy and the earnest prayer of faith, that "the great Shepherd of the sheep" would so order events that every good woman might enjoy the blessings of love, the holy sacrament of marriage, and the glorious privilege of motherhood under the sanction and approbation of the Priesthood of God, and that far reaching union which extends beyond time and trials into the effulgence of bliss hereafter.

Surely this is a great question, would that it could be solved in harmony with the aspirations of every cultivated soul, that such an understanding might rest upon our young sisters as should give them peace and fortify them against any alliance which is as contrary to the scriptures as to the counsel of to-day. "Be not unequally yoked with unbelievers" is the word of God now as in the days of Paul, and is probably of greater force and importance as thoughtful men and women realize that this holy relationship belongs to both time and eternity, that it is a vital principle that "the man is not without the woman nor the woman without the man in the Lord."

For the solace of those who remain unmarried, or who prefer to remain "an old maid," as the world contemptuously expresses its thought, we reproduce a paragraph or two from a discourse delivered by the Prophet of the Lord, President Lorenzo Snow, in St. George, Utah, and published in the STAR, page 547, of last year:

"I understand that there are in St. George about eighty widows and about one hundred marriageable sisters, and there seems to be consider-

able lamentation in regard to this condition. There is no need of this particularly. A lady came into our office the other day and asked to see me on a private matter. She informed me that she felt very badly, because her opportunities for getting a husband had not been favorable. She was about thirty years of age, and she wanted to know what her condition would be in the other life, if she did not succeed in getting a husband in this life. I suppose this question arises in the hearts of our young people, especially the marriageable sisters and the young widows. . . . There is no Latter-day Saint who dies after having lived a faithful life who will lose anything because of having failed to do certain things when opportunities were not furnished him or her. In other words, if a young man or a young woman has no opportunity of getting married, and they live faithful lives up to the time of their death, they will have all the blessings, exaltation and glory that any man or woman will have who had this opportunity and improved it. . . . People who have no opportunity of marrying in this life, if they die in the Lord, will have means furnished them by which they can secure all the blessings necessary for persons in the married condition. The Lord is merciful and kind, and He is not unjust. There is no injustice in Him; yet we could scarcely look upon it as being just when a woman or a man dies without having had the opportunity of marrying if it could not be remedied in the other life. There would be injustice in that, and we know that the Lord is not an unjust being."

The covenant people of God, believers in the richness and fullness of the Gospel of Christ, will prefer a momentary sacrifice to an eternal loss, they will not throw themselves away among the unbelievers, they will wait and pray like the daughters of ancient Israel; their trust will be in God and their fidelity to truth will stand this test of sacrifice until "the great day of the Lord."

God bless the young sisters, the widowed sisters and the mothers in the Church, that discontent may not rest upon their minds in regard to this condition, for in "seeking *first* the kingdom of God, all other things shall be added thereunto."

N.

TRAINING BOTH HANDS.

THE equal development of both hands among pupils in the common schools is receiving considerable attention from educational authorities in Germany. They are generally agreed that the custom of developing only the right hand detracts from bodily symmetry, besides rendering each individual less efficient than he would be if the left hand were also similarly trained. Therefore, in the mechanical departments of German schools the boys are taught to use tools equally well with either hand, so that when one hand becomes tired the other can take its place without lessening the quality of the work performed. Much good is expected to follow this attainment of ambidexterity, for reflection would cause one to reason that the left hand should be just as capable as the right, notwithstanding the prevalent idea that the sinister member is said to be naturally inferior to its brother. It is alleged that physiology shows the veins and nerves of the right arm to be larger than those of the left, yet it would not be unreasonable to suppose that such a difference might be the result of generations of error in the use of one arm in preference to

the other. At any rate, there are sufficient examples of ambidexterity to prove its value, and if coming generations can be taught to use either hand with equal facility highly satisfactory consequences may be anticipated.—*Baltimore Herald*.

THE PROBLEM OF IMMORTALITY.

Is a man among the immortals? Here is a question of all ages. And as ours is a questioning age beyond all former ones, we hear this question repeated with a constancy that nothing breaks. Dr. Alexander, the former famous professor of Princeton Theological Seminary, used to teach his students that the doctrine of immortality could not be proved aside from revelation. Immortality is taught in the Bible, as are the Resurrection and the Trinity. The general judgment of the Christian Church is that these facts and truths are established not by the teaching of Nature, but by the Scriptures only. The great coming conflict of thought will be between spiritualists and materialists. We use the term "spiritualist" in the true sense, not the popular fallacious sense. The materialist claims that if man is an immortal so is a viper. Even the pagan races of the old world held doctrines of immortality. The Christadelphian contention is that the ancient convictions were derived from such thinkers as Plato and Socrates. But whence did these thinkers obtain their ideas? Not from Nature or from their own reasoning, but from the primitive revelation which man lost in its order and system, but which was never entirely dissolved. Fragments of the grand old patriarchal faith were cherished by all races. So that revelation is still seen to be the primary source of the glorious hope to which the race has ever clung.—*Christian Commonwealth*.

UTAH ITEMS.

There is a smaller percentage of the unemployed in Utah just now than at any time since the boom days.

It is now claimed that the extension of the railroad from Belknap to Marysvale will be completed by April next.

It is likely that Utah will have another beet sugar factory, as a scheme is on foot to erect one in Emery County.

The Hooper Tin Can and Canning company, capital \$50,000, is a new enterprise that is to be established near Roy.

The demand for coal throughout the state was never known to be so great, and mine owners are finding it difficult to fill their orders.

A company has been organized for the purpose of leasing the gas fields south of Salt Lake City, and a number of new wells are to be driven.

There are now twenty-six buffalo on Antelope island, and as the cows are calving every year, the herd promises in a few years to increase to some proportions.

Vice-President Dodge is quoted as saying that the Utah Central will soon be made a standard gauge line and that new rolling stock throughout will be installed.